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# Boston Recorder.

PUBLISHED WEEKLY, BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES ..... PRICE \$3,00 A YEAR, OR \$2,50 IN ADVANCE.

RELIGIOUS.

For the Boston Recorder. A VOICE FROM THE WEST. Extract of a Letter from a Lady, recently remove to Illino

No. 10 ..... Vol. XXII.

The children of God feel some encouragement, and, I hope, some humiliation before God, and we begin to hope that our redemption draweth nigh. But, if you knew the weaknoss of the little bands of Christians scattered here of the little bands of Christians scattered here and there, with every thing of a temporal kind yet to do, and the enemy making their hands strong in opposition, it does seem that such fervor would glow in the prayers of Christians at the east as has not yet been known. Some-times I think the story of all these things would times I think the story of an trees things would eveile their deepest sympathies; but it is the eye that affects the heart. Our missionaries at the east and west have seen, and they feel, and they describe the wants of those truly destitute of the privileges of the gospel. But what an fthe privileges of the gospel. But what an yearse of time and money is required to draw orth from the churches the little they yet do to national the missionary in his glorious cause. I have sometimes thought as my imagination has passed over the churches, how many of

has passed over the churches, how many of he sisters who attend the weekly prayer meetings, offer daily the carnest prayer for this great valley. If I could know that they did in heart present our cause before God, I should icel that I had an anchor of hope that would not suffer me to be moved. I know this valley will ultimately be given to the Lord for his inheritance. But, O that it might soon be respected from the hand of the destroyer. We need the prayers of Christians that in all respects. prayers of Christians that in all respects the prayers of Christians that in all respects this people may be wrought into the spirit of Christ. We know our heavenly Father has access to every mind, and knows every spring of action, and can control every event, and can lead those that would not, to work for him. aw important that prayer ascend continually at God would reveal himself in glory, and ing to complete subjection to himself this ighty mass of mind, and cause the light of

with to shine over this whole valley.
We expect Rev.— here next week to commence a protracted meeting. There has been some prayer to God that he would display mercy in our behalf, and make it appear at it is His work, and thus put to shame the doe of human glorying, while he gives grace his children to stand still and see the salvation of God. To stand still, I think, nust mean to lie prostrate before God in holy supplication, while the eye of faith pierces within the veil, and fastens upon the promises, which in Christ Jesus are, yea and amen.

For the Boston Recorder.

Extract of a Letter from Rev. J. Sanford, Holland, to the Secretary of the Massachusetts Missionary Society, dated March 7, 1836.

The condition of this society during the past ason and year, has improved. Considering air number and strength, they have done a great work-built a neat, elegant and commoand confortable. The whole business has been conducted with much harmony and peace, and our success has been beyond our expectation. Fifteen hundred dollars will cover the whole expense—and we have funds, to pay all but three hundred and sixty dollars, and this sum will be paid, God willing, within a year, if your missionary be found faithful. The so-They do bless God for the spirit of Home Missions, and do sometimes say, "what would have been our condition, had there not been such a spirit abroad in the land." They fulfil

their engagements promptly, and treat me kindly, as much so as they ought.

Our public meetings are well attended. Our Sablath School which comprises most of the Congregation, and our Temperance Society, have made some advance during the past year.

REMARKS.

1. Every religious society ought to have a decent and comfortable house of worship. It belongs to the human mind, in New England at least, to estimate the character of a family by the character of the house they live in, for no well ordered family will content itself in a hovel, unseemly to the eye, and offensive to the other senses, by the filthiness of its interior; when a "house of God" is left to be shaken by storms and tempests, till its coverings are loosed, and its windows broken, and its foundations ut of joint, it is a very natural conclusion its proprietors have neither much regard for God or mammon; neither much religion, or taste, or intelligence. And, in ninety nine cases out of an hundred, the conclusion is just.

2. A house of worship ought to occupy a cen-position. It had better be in the "centre absence," as was once said of a certain refinghouse is Massachusetts, and yet be in ecentre of the parish, than to be in the midst illage, far distant from that centre, for the ariable result, sooner or later, of such a poouse can be either very com

or useful, while embarrassed with The command, "Owe no man any proves, that a community involved has as many and serious difficulties o grapple with, ere it secures the respect and confidence essential to its prosperity, as has the individual who meets a dun at the corner of You as who meets a dun at the corner of a street. Prosperity is out of the question. I there is no hope of long continued life, exist the possibility that there may be enough self-denial and resolution remaining, to we of the confession of the co

w off the fearful incubus. e best way to get rid of the burden of a is to earn the money and pay it. And may always be done by a few resolved and enying individuals, even when the whole There is far too much reliance had, at this day, the aid of charity in building meetinghouses.

man who could freely expend three or hundred dollars to put up a barn for the commodation of his cattle, is willing to beg, ria persona, or by an agent, fifty or and dollars of what the Lord requires his by for building a house of worship to fit self and his family for the kingdom of heav-He can build his barn with ease, but he pay fifty dollars for the salvation of s without much sighing and groaning over speerly! He would disdain to ask a neigha cent to complete the accommodations gas for his horse, and his ox and his but sees not why it is not perfectly hon-le to beg of an hundred neighbors a dollar ecc., to help him provide a temple where may meet and bless him! There is so habsurdity in this, that we do not wonder

growing unwillingness of our churches to such claims, nor do we censure it. We

heartily wish that a large proportion of them were promptly repelled.

5. There is one obvious exception to these remarks. And that is found in cases, where amidst a sufficient and growing population, there are few or none who care for the souls of men. Villages are springing up here and there, full of promise, gathering into their bosom hundreds and thousands who "fear not God, nor regard man," where the leaven of piety scarcely exists at all, and where there is no property, but in the hands of the ungodly. Here, if something be not done to build a house for God by the friends of Christ abroad, missionaries

something be not done to build a house for God by the friends of Christ abroad, missionaries must labor in vain, and the whole community must be abandoned to infidelity and vice.

6. Were applications for aid in building meetinghouses, limited to these exempt cases, there would be no interference between them, and applications for aid in sustaining missionaries either foreign or domestic, in educating pious young men for the ministry, or distributing tracts, or sustaining Sabbath Schools. But the present system leads to continual interference. And it is believed, that facts will fully justify us in affirming, that thousands of dollars have been substracted from the great benevolent operations of the day, by the calls that have been erations of the day, by the calls that have been made on our churches, to build meetinghouses for parishes that needed nothing but the disposition, to build them for themselves.

For the Boston Recorder, MINISTERIAL SUPPORT, .- NO. 111.

Mr. Editor,—I propose in the present num-ber to show, that it is for the *interest* of any people to support the gospel among them. I trust I need not labor here to show that to I trust I need not labor here to show that to have the gospel plainly and faithfully preached, in any place, has a powerful tendency to prevent vice, and to benefit the morals of the people. This will be conceded by every soher, reflecting mind. Even infidels have acknowledged this. It would seem that this consideration alone would stimulate every one to duty on this subject.

on this subject.

But after all a man's purse is his most sensitive part. It has justly been said, "Touch this and you touch the apple of his eye." Be it so. Surely then, the expansion or contraction of this will move him. If it can be fairly shown that it will swell his purse, then we might expect to see the eeriest miser liberally supporting the gospel. This I think may easily be done. Look at the place where the gospel has not been enjoyed. See the vice which there prevails. Make a sober estimate of the expenses to which that vice subjects the people, and then contrast this with the place where the gospel has for a long time been enjoyed. Then see if there is not more than enough expended in the former place, in supporting the extra vice, to have supported the gospel; or, other things being equal, see if there is not more wealth in the latter place. This is a point which well established facts will justify. The following remark was once made to the writer, by an intelligent gentleman who had long lived in a place where the gospel had been faithfully preached. "If we compare this town as to moral character and wealth, with those, in the vicinity whose location and But after all a man's purse is his most sensias Meetinghouse, which was completed and licated in November last. Around it are a blicated in November last, and in it a blick those, in the vicinity whose location physical condition, age, and give hays a blick that in both these spects this is far in advance of them. A spects this is far in advance of them. A spects this is far in advance of them. this town as to moral character and wealth with those, in the vicinity whose location and spects this is far in advance of them. And I know not to what cause this can be attributed, but to the faithful preaching of the gospel."

He continued. "I verily believe there is more wealth in town now, than there would have

been had we never supported the gospel."

In another town in the same section of country where they had been destitute of the stated ministry for some time, vice had crept in like a flood. Fishing, hunting and drinking rum were common Sabbath day sports. The busi-ness of the place was running down. The houses began to look old and weather-beaten, and all was going rapidly to decay. At length, they settled a faithful minister. From that time a new impulse was given to business in this place. Once more things began to look flourishing. Again there was life and animation where vice and sluggishness had long reigned. Real estate was rising from year to year. The good minister at length left them, and within one year after his dismission real estate had fallen at least 25 per cent. And there can be no question but this was the sole

Now I trust these facts will settle the point in question. Similar ones may be found in va-rious other places, showing conclusively, that the other senses, by the himmess of a religious so-and we judge of the character of a religious so-ciety, by the aspects of their meetinghouse; not that the judgment is always correct, for there are whited meetinghouses, as well as whited sepulchres, full of all uncleanness; but, and will assuredly yield him a better increase and will assure than double the

MINISTER'S FRIEND.

For the Boston Recorder, A RIGHT SPIRIT.

A mother leading her son, from day to day into her closet, and praying that God would prepare him to become a missionary to the heathen! Truly, this looks like being in carnest about doing something for the perishing millions of the earth, now groping their way to the eternal world, amid the darkness of paganism. It at least shows that she means some thing when she prays for the conversion of the world,—that she, at least, considers the the world,—that she, at least, considers the consistency of her actions, as the only true test of her sincerity. Some people appear to pray very fervently for the heathen, especially at the monthly concert, and, judging from their prayers, one would suppose that they were ready to devote themselves, or their children, or at least their property, to the missionary enterprise; but their conduct is at a sad variance with their prayers. That saw "Chilib sands." terprise; but their conduct is at a sad variance with their prayers. That says, "faith is sufficient without works." Or perhaps I should say, it shows, either that they are not sincere when they pray, or that they altogether misapprehend the manner in which the conversion of the world is to be effected; viz. through the instrumentality of human agency. But the mother spoken of above, believes that she ought to work, or send those who can work, as well as to pray. She believes practically in those promises relating to the calling of the gentiles

With regard to that son, God has heard her prayer. We trust that he is indeed a child of God, and has a heart prepared to engage in that glorious work to which she had so often devoted him, and which had so often elicited her prayers. I wonder why all praying paths and the prayers he equally consistent. They would thus show the sincerity of their professed love for the heathen. How many praying parents appear to be sincere in dedicating their children to God in the ordinance of baptism, thus publicly recognising his supreme right to them! And how fervent are their prayers, that he would convert their souls, and give them a readiness to do and suffer all his rightthem a readiness to do and suner an his right-cous will! In great mercy he listens to their prayers, and, to the everlasting praise and glory of his grace, brings their children to embrace the offer of salvation. Now, how do the hearts of those parents rejoice? The praises of God are on their lips, and they profess, while under a lively sense of the greatness of this signal

mercy, renewedly and unreservedly to dedi-cate themselves and children to Him, and that whatever personal sacrifice He might call on them to make for the good of his cause, they are prepared to make it cheerfully. But let a few months elapse, and then let one of those children express a serious convic-tion that it is his duty to everge percently in

tion that it is his duty to engage personally in the work of converting the heathen from their "lying vanities," and how soon is the tune changed! Now is their sincerity tested; and changed: Now is their sincerity tested; and their murmuring opposition to the manifest leadings of Providence, looks very much like a contradiction of their previous prayers. It looks like having kept back a part of the price, when they professed to dedicate their children to God. It now appears that they did not give them up to go any where, or to do any thing that he might see fit to direct. No; but if they may only arrange the circumstance of time and place, it will still rejoice their hearts to see their children employed in his service; they might be the means of mechagoda them. they might be the means of much good at home, in some pleasant country parish, or peradventure, they might, if possessed of popular talents be called to labor in some one of our cities. The leadings of Providence, in such a case could be interpreted with certainty, but to see that duty called them to make a recrifice of the duty called them to make a sacrifice of the out called them to make a sacrifice of the former kind, they will not. Our children go to the heathen! Not so, Lord; far be it from Thee to require this thing. True somebody must go to the heathen, to carry them the gospel, but our children. pel; but our children are not the proper one they are not fit to be missionaries. It must be somebody who possesses more prudence, and more manifest missionary qualifications; somebody in short, who is not our son or our daughter. Thus, when God has answered their

ter. Thus, when God has answered their prayers, and brought their children to submit their hearts to the gracious influence of the Holy Spirit, and renewed them in his own way, they say to him when he directs to any particular the children with t ular field of labor, send by whom thou wilt send, but not by them! O how shamefully inconsistent and insincere some Christians are! How many ministers of the gospel, and how many too, who either are, or would have been the wives of ministers, are now trying to do good in this country, whose lives are made bitthat field which Providence evidently pointed out for their labors, and towards which they felt themselves drawn by a strong conviction of duty! And all this because their parents, pray-ing parents too, atterly refused to give them up to the work of the Lord in foreign lands.

Now if I mistake not, the mother above alluded to shows the "right spirit." She gives up her son in the outset to the missionary work, and leaves it for the Lord to throw ob-stacles in the way of his engaging in the work, should be, in his infinite wisdom see fit to en ploy him elsewhere. This I think looks like doing something for the heathen. This is faith shown by works. Why will not all praying parents follow such an example?

And here a thought occurs to me which I

wish every pious heart to weigh sgriously; viz. had all praying parents, for the Mast fifteen years possessed the spirit of this mother, the world would have been spared the knowledge of the fact that at this day, there exists, on the island of Sumatra, a nation of Cannibals, and the tears of the church, and of the deeply af-flicted widows and relatives, would not now be flowing for the premature and barbarous death of the beloved Lyman and Munson.

> From the Charleston Observer. THE PROSPECT.

The Lord Jesus Christ, on one occasion, re-buked his hearers for not "discerning the signs of the times." There were then as clear indications that some of the events were impending of which prophets had spoken, as ever were painted upon the face of the sky denoting whether the coming day was to be stormy or fair. And shall we, Mr. Editor, derive no lesson from the present aspect of the moral world? Is there nothing in passing events which beto-kens the character of the coming age? For my own part, though the prospect in some of the lights in which I have been in the habit of

ual faver which have usually anied the ministrations of the gospel. I speak not now of those extraordinary visitations of heavenly mercy with which, years gone by, the churches have been greatly blessed—for these have beome like angel's visits, few and far between; come like angel's visits, few and far between; but of those ordinary blessings, by which, under the preaching of the Word, Christians are edified in the faith of the gospel, and sinners are constrained to inquire for the way of life. It seems to me undeniable that the most solemn truths which were ever uttered from the lips of man, have now much less effect than they have been accustomed to produce. And if this been accustomed to produce. And if this been

been accustomed to produce. And if this be true, is there nothing to fear? true, is there nothing to fear?

2. As a further indication intimately connected with that to which I have already referred, is the fact that the attendance upon the means of grace is far less general than formerly.

What multitudes habitually absent themselves What multitudes habitually absent themselves from the sanctuary! With what trifling excuses do even professing Christians attempt to satisfy their own consciences for staying away from the house of God, and especially from places where prayer is wont to be made! If places where prayer is wont to be made! If you doubt it, go to the Monthly Concert, and note the members of the church who are ab-

sent on these occasions—occasions which should be of the deepest interest to those who are waiting for the redemption of a lost world.

3. Another fact from which gloomy forebodings arise, consists in the jealousy which prevails in the household of faith. It indicates an unpropitious state of things when the confi-dence of brethren in each other is so far imence of brethren in each other is so iar no-aired as to produce suspicion and distrust, or what the Scripture terms "evil surmisings." In such a state, love is wanting-that which is "the fulfilling of the law."

which is "the fulfilling of the law." And it requires no prophet to foretel what is to be the result when this is the case.

4. The speculative philosophy which now enters into the systems of many who profess to preach Christ and him crucified—rendering nugatory the leading fundamental doctrines of the gospel; denying the sovereignty of Divine grace, and exalting human ability, is another "sign of the times," which indicates the approach of darker days. For the tendency of "sign of the times," which indicates the ap-proach of darker days. For the tendency of such speculations is to a wider and still wider deviation from the simplicity of the gospel, un-til it terminates in mere formal Christianity or

right scepticism. Another fact is the engrossing spirit of the

FRIDAY, MARCH 10, 1837.

fences of which it is a shame to speak, they are perfectly innocent, though they devote themselves, soul and body, to the god of this world. They seem not to understand at all that this is a sin against which the gospel most pointedly inveighs. But if "the love of money is the root of all evil," how can its general pursuit, and pursuit with a zeal which consumes the entire energies of a man, be compatible with a Christian spirit? And is there no apprehension from this source?

prehension from this source?

The boldness with which infidelity and other The boldness with which infidelity and other kindred errors is avowed and defended, and propagated; and the rapid accessions to the ranks of those who proclaim their hatred of the gospel, are evidences that the true church of Christ has soon to engage in a severe contest with the powers of darkness. The floods of infidel and licentious publications which are continually pouring through the land, leave a polluting sediment for which no adequate antidete is provided. From the religious press the issues are small compared with those of an opposite character; and from this source is there nothing to fear?

7. Again the inadequacy of the number who are exclusively devoted to the appropriate work of the ministry, to meet the wants of the church,

the ministry, to meet the wants of the church, affords ground also for fearful apprehension. The faithful ministry is the grand instrument which God has appointed to roll back the floods of moral darkness, which are setting in upon the world, and where this instrumentality upon the world, and where this instrumentality is wanting desolation every where appears. But now few, very few among our young men of hopeful piety and promising talents seem to think it their duty to come to the rescue. And this I regard as a very unfavorable omen.

8. I will now give but one reason more for my apprehensions as to the prospects of the church; and this is the too general neglect by parents professedly nous, of the religious educations.

rents professedly pious, of the religious educa-tion of their children. Many of them, it is true, are patrons of the Sunday School—and so far it is well, it is as it should be. But is this all? Will this supersede family and fireside instruc-tion? Is this a substitute for the every day lessons which pious parents should impart to their offspring? There is, I fear, a great devi-ation in this respect from the good old way, and a deviation which will be followed by con-sequences far from favorable to the cause of piety in the coming generation,

I submit these co I submit these considerations Mr. Editor, to yourself, and if you regard them as entitled to any weight, some of your readers by pondering upon them may learn something more to their advantage, and do something more than they have done, or are now doing to arrest and roll back the threatened evil. A WATCHMAN.

THE FLOOD.

From Professor Wiseman's Lectures, delivered in the University of Rome, recently published by Gould & Newman, Andover.

We come at length to another still more interesting question: Does geology give any data toysards ascertaining, with tolerable precision, the era of this last revolution? To this I think we may safely reply—and some of the authorities quoted expressly say it—that the general control of the superstructure of the control of the contr eral, and, if you please, vague impression produced upon accurate observers, by geological facts is, that the last visitation is of comparatively modern date. The earth's surface presents the appearance of having been but lately moulded, and the effects of causes in actual operation appear but small, unless restricted to a very limited period. Thus, if we look at the trilling accomplishing trifling accumulation of rubbish or fragments, which surrounds the foot of lofty mountain chains, or at the small progress made by rivers in filling up the lakes through which they pass, in spite of the mud they daily and hourly deposit, we are neccessarily driven to acknowledge, that a few thousands of years are amply ient, to account for the present state of

But an attempt has been made to proceed in but an attempt has been made to proceed in this investigation, with far more approximative accuracy, by measuring the periodical effects of such causes as I have incidentally mention-ed, so to determine, with some precision, the length of time which must have clapsed since lights in which I have been in the habit of viewing it, is full of encouragement, I am yet oppressed with the apprehension that darker days than this generation has witnessed are rapidly appronching. And were it not for the relief afforded by the unparalleled efforts which are now made to extend the knowledge of the gospel among the nations that are sitting in darkness, my forebodings would be as gloomy as those of the prophet who foresaw and participated in the captivity of Israel. But what, gently and immense geological knowledge few cipated in the captivity of Israel. But what, gacity and immense geological knowledge few you may ask, are the facts upon which your fearful apprehensions are founded. I will answer in brief that they arise

1. From the absence of those tokens of spirit
1. The prophet was the prophet with the prophet will attempt to impugn. It is, therefore, tather as admitted by him, than as proposed by the other, that I shall proceed briefly to lay before you the line of proof adopted in his system. The general results it is directed to afford, are definite measure of time can be obtained, it is nearly coincident with that which Moses as-signs, for the existence of the present order of things. Considering the immense distance of time to which we have to go back, there must be considerable discrepancies between the dif-ferent dates; but they are not greater than the chronological tables of various nations, or even those of one nation, as given by different au-

thors, will exhibit.

One method of attempting to arrive at the One method of attempting to arrive at the date of our last revolution, is that of measuring the increase made by the deltas of rivers, that is, the land gained, at the mouths of rivers, from the sea, by the gradual deposit of mud and earth, which they bear along with them in their course. By examining history, we may ascertain the distance, at a given date, of the head of the delta from the sea, and thus with accuracy determine the annual increase. accuracy determine the annual increase. By tory, which owes its existence to the river, we should have an estimate of how long it has flowed through its present channel. But hitherto, this measurement has been but vaguely taken, and consequently little more has been gained than a negative conclusion, opposed to the countless ages repuired by some geologists. Thus, the advance of the delta of the Nil very sensible; for the city of Rosetta, which, a thousand years ago, stood upon the sea, is now two leagues distant from it. According to Demaillet, the cape before it was prolonged half a league in twenty-five years, but this must have been a very extraordinary instance. How-ever, it is unnecessary to suppose so immense a distance of time, from which to date the coma distance of time, from which to date the com-mencement of this formation. The delta of the Rhone, was proved by Astrue, by com-paring its present state with the accounts of Pliny and Mela, to have increased nine miles since the Christian era. That of the Po was scientifically examined by M. Prony, by com-mission of the French government. You are mission of the French government. You a most of you probably aware of the high e bankments between which this river runs; a this engineer ascertained that its level is higher than the roofs of the houses of Ferrara, and

sent level.

According to Gervais de la Prise, the retreat of the sea, or extension of the land by the depositions of the Orme, may be accurately measured, by monuments erected at different known epochs; and the result is, that these causes cannot have been in operation longer than six thousand years. A more interesting chronometer is that of

dunes. By this term are signified heaps of sand, which first accumulate on the shore, and then are pushed forwards, by the wind, upon the cultivated lands, so as to desolate and dethe cultivated lands, so as to desolate and destroy them. They often rise to an almost incredible height, and drive before them pools of rain-water, the discharge of which into the sea, they effectually cut off. Deluc paid particular attention to those on the coast of Cornwall, and has described many of them very minutely. Thus, one in the neighborhood of Padstow threatened to swallow up the church, which it completely overhung, having reached the very roof; so that all access would have been prevented, but for the circumstance of the door being at the other end. Several houses had, being at the other end. Several houses had, however, been already destroyed in the memory of man. In Ireland, these moving sands are not less destructive. The vast sand-plain of Rosapenna, on the coast of Donegal, was, little more than fifty years ago, a beautiful domain, belonging to Lord Boyne. A few years ago, the roof of the mansion house was just above ground, so that the pensantry used to descend into the apartments, as into a subtergranean; and now not the slightest trace of this being at the other end. Several houses had, raneau; and now not the slightest trace of this is visible. But no part of Europe suffers so severely from this desolating scourge, as the department of the Landes, in France. It has buried fertile plains and tall forests under its irresistible course; not only houses, but vil-lages, mentioned in the records of past ages, have been covered over, without chance of be-ing ever more regained. In 1802, the pools invaded five valuable farms; and there are now, or were, at least, a few years ago, ten villages threatened with destruction by the shifting sands. One of these, called Mimison, had been struggling, when Cuvier wrote, for twenty years, against a dune, sixty feet high, with lit-

Chance of success.

Now M. Bremontier studied this phenome-Now M. Bremontier studied this phenomenon with particular attention, for the purpose of subspitting its laws to calculation. He ascertained that these dunes advance from sixty to seventy-two feet a year; and then by measuring the entire space they have overrun, he concludes that their setion cannot have commenced much more than 4,000 years ago. Deluc had previously come to the same conclude. menced much more than 4,000 years ago. De-luc had previously come to the same conclu-sion, from measuring those of Holland, where the dates of dykes enabled him to ascertain their progress with historical accuracy. I should only be repeating the same conclu-sions, were I to detail to you his researches in-to the increase of turf, or the accumulation of

the increase of turf, or the accumulation of detritus at the base of hills, or on the growth ting the opinions of eminent observers of eral geological facts, in favor of his conclu

Intelligence.

SOUTH AFRICA.

Extract of a Letter from Rev. George Champion, Missionary of the A. B. C. F. M. to Rev. Z. S. Barstow, of Keene, N. H., dated

Barstow, of Keene, N. H., dated

"Port Natal, Aug. 19, 1836.

I am at length here among the people of whom you have heard. But, they are not the savages report had represented them. When not excited by war, they are comparatively a mild, gentle race of people. The king is not that perfect tyrant. He kills many, it is true; but he is a reasonable man, and displays considerable knowledge on many subjects. The people are many of them very noble in their demeanor, and advanced in the scale of civilieanor, and advanced in the scale of civilization beyond what you would expect. The whole nation of the Zulus (pronounced Zoo-loos) is composed of remnants of various tribes, whose chiefs were destroyed by the noted Chakka; but are not such a military people as in his days. Dingaan never goes out to war himself; and in a war just now closed by the aid of the whites here, (you see by whom we are surrounded,) his own people were obliged to leave the enemy in the fastnesses of the

The whole country is divided into some 20 or more regiments, each containing from 500 to 1,000, or more, men, and all these at a sin. first, that the present continents have not existed any thing like the time supposed or required by the advocates of causes now in action; secondly, that whenever any accurate and

come in the way.

The Zulus are a superstitious race. If one is sick, the spirit of his father is not at rest; and to appease it, an ox must be slaughtered. If an ox is killed, a Zulu will get the gall, and after drinking some of its contents, smear him-self with it, and wear the skin on his arm till it decays and drops off.

Many have died in consequence of witch-

craft; but, in some parts at least this custom is declining. The people very readily in appearance at least, assent to our doctrines, except where they interfere with their interests. They have nothing to combat with our idea of God, for they have never had any thoughts about him. There is a tradition, we are not yet certain about the particulars, but some of them are these; that many, many years ago, there lived Jukulunbula, (if we read correctly.) the lived Jukulanhula, (if we read correctly.) the great, great one, a very powerful king, who made the world; who was wise, just and good; he made men part of bush and part of grass. When he died, sin, misery and death, came upon men. The people at first lived without food. A vessel came to their shores bringing Indian corn, Kaffer corn, poko, and the various grains of the country. Some took the notion to plant them, and they came up to their astonishment. Thenceforward they began to cat. But they are mostly ashamed to tell these

astonishment. Thenceforward they began to eat. But they are mostly ashamed to tell these ridiculous stories to a white man.

The Zulu men generally go naked, having a few skins hanging behind there around the loins. The introduction of coarse woollen blankets has been a great blessing to them. It encourages industry, and at the same time clothes them and keeps them warm in the cold windy season which is now passing by. They work a month for a square of two yards.

Mrs. C. and myself are now preparing to proceed to our second station, which is in the true Zulu country, 70 miles from this. This district is given to the whites. There we shall be entirely surrounded by the black men. Unless greatly deceived, the Lord is opening a wide and effectual door in the king's country.

wide and effectual door in the king's country. The king is favorable to us, and anxious apparently to learn to read and write. He says, if our plans of schools succeed as we say, and black children can learn, he will have a school 5. Another fact is the engrossing spirit of the world which, like a canker is preying upon the vitals of religion. Professing Christians seem to consider that if they avoid those flagrant ofWhole No. 1105.

deceitful; and while yet not actually settled in his country, we forhear to say much. Here some are inquiring a little about the great salvation;—thanks to our merciful Saviour, we often hear the voice of prayer (in secret) from those who a few months ago had not heard Jehovah's name; and this more than makes amends for all the troubles incident to our journey hither by sea and land.

A school interesting to us is in progress at this station. The children are connected in some way with the English here, and are taught English. Some are learning to sew. Some in years beginning to learn to read.—Some clothing for the children was brought out with us. This pleases them highly. It leads them to adopt habits of cleanliness, and at the same time trains them up in better habits than those of their fathers. They will cre long be ashumed to be seen naked.

of their fathers. They will ere long be ashamed to be seen naked.

The children are gaining much knowledge of the simple truths of Christianity, and will grow up a new race compared with those that have preceded them. The Polyganny of this people will be one of our greatest obstacles. A man of rank is estimated according to the number of his wives. The first one is the Inkosikar or chief woman. She has the next for the servant or slave; she another one under her; and thus each rules over the next, and in a measure over all under her to the last; and she is the over all under her to the last; and she is the servant of all, and the least of all. I know not servant of all, and the least of all. I know not as any man has wives enough. As fast as one gets eattle they go for women, three, four, five, or six, for one woman. The friends keep the woman till the man has sent eattle enough to satisfy their desires. The woman asks the man in this country. He pays for her, and then she digs, carries burdens and does the work as his slave.

Now this system can be broken up only with No w this system can be broken up only with the children; and one of the first steps is to clothe them. Mrs. B. may ask, hote? I we man of calico aprons for boys of different sizes with armholes and a strap behind them, and frocks with short sleeves for the girls. If the ladies of your church felt disposed to do aught in this way for the poor Zulus, it would render us happy. But, if I forget not, they work for some other mission. May the Lord reward you all for your thoughts of love to the heathen. Will you ask God's people to pray for us especially at some first Monday in the mouth?

Yours in much love, GEORGE CHAMPION."

JONATHAN EDWARDS, A NATIVE READER

The London Missionary Chronicle states, that evidence of the suitableness and efficiency of the native agency couployed in India for the propagation of the glorious gospel becomes in creasingly abundant and satisfactory; and accompanies this statement by the following autobiography of Jonathan Edwards, of Bellary. "I, Naigum, and all my family, were Roman

Catholics, and worshippers of images. Being ignorant of the true God, and of the way in which I ought to serve him, I was ensared in the devices of the devil; and, alandoned to the evil practices of this wicked world, was wanevil practices of this wicked world, was wandering in the ways of vicious indulgences and pleasures. In the year 1822, I entered into the employ of Rev. Mr. Hands, (who is worthy of my esteem and love,) as a servant. He gave me a portion of the Holy Scriptures, which I daily read. Some of the things of which it spoke I understood; but much darkness was upon my mind. In 1828, Rev. Samuel Flyvel came to Bellary, and I heaven. upon my mind. In 1828, Rev. Samuel Flivel came to Bellary, and I began to attend to his preaching, which, after some time, made an entrance into my heart; for he preached the gospel very clearly. He distinctly proved, that there was only one God, and pointed out the true way of life. He showed that Jesus was the Saviour of sinners, who came into the world, and that no one could obtain pardon of sin and heavenly happiness, but through him. These things being noverfully preached. I was These things being powerfully preached, I was led by the Holy Spirit, with some other members of my family, to see the deceiffulness of this world, and all its pomp and show; that this was indeed the dominion of Satan, and the high road to destruction. I could not find in the Roman Catholic religion any proper way of salvation. None could or would teach nee how to get pardon; and I did not see any way in which the people who went to their chard differed from the beathen; for they were all differed from the heathen; for they were all worshippers of idols and lived in sinful wars. I determined to forsake all. I believed the living God. I was much distressed, because while I did not know him I did n any wicked things to offend him. I received the secrifice, the Son of God, whom God in infinite mercy, sent to die for me; and I have endeavored to serve him, looking for his coming to judge the serve him, looking for his coming to judge the world, when I hope with, and through him to be received to heaven. I was spoken to by Rev. Messrs. Hands and Reid, about becom-ing a teacher, of which I was very glad. I had tried to speak to others of the true way, when I had time; but now I rejoice to be able to give my whole time to it. It is to Christ I look, I had time; but now I rejoice to be able to give my whole time to it. It is to Christ Hook, to lead me, and help me; for I am too week. I have a firm desire to lead a good life; but am unable. But he is able to keep me, and bring unnile. But he is able to keep me, and bring me to heaven. I wish to live in this work, in which I have more and more pleasure. God has commanded us not to put our light under a bushel, but let it shine before men; and I desire to show to others the true way of salva-

tion. I was received into the church in 1881.
Thus has the great Trione Jehovah, Father,
Son, and Holy Ghost, had compassion on me,
a poor wretched and worthless sinner; and to is name be, to all eternity, the highest praise

The Bible in the Convent of St. Bernard.

Mr. Felice, the French correspondent of the New York Observer, and with whose communications we have often enriched our own columns, gives us in a late communication, an account of the estimation in which the Bible is held by the prior of the convert of St. Bernard, and of the manner in which it is used by the monks, of whom twelve inhabit the

convent.

"Being in company," says Mr. Felice, "with two German friends, we had left our baggage in the valley, and among the rest our New Testaments, in which we were accustomed to read a chapter morning and night. One of us therefore went to a monk, and saked him to lend us a Bible.

"We have no Bible," replied the monk, looking

down. 'How? no Bible in the whole convent?' said my

friend.
We have a Bible in the library, said the monk, "We have a Bable in the locary, san the mona, again looking down; but we cannot make use of it, for ourselves or others, without leave of the prior.

We pressed our request, and he at last gave us the Bible secretly. This surprised us much, but we soon learnt the cause of this interdiction of the Bible. About twelve years ago, a pious English family came to the convent, and conversed upon the groupel with one of the mooks. The monk sought for the Bible, and it attentively and grayerfully and for years. read it attentively and prayerfully, and five years after, left the convent and joined the Protestant church. We prayed fergently, after reading. church. We prayed fervently, after reading a por-tion of the Bible, that the Lord would cause this Holy Book to come into the hands of a man to whom

t might be the means of salvation.

This convent, from the attentions and the heapi-Ins convent, from the attentions and the heaps tality which its immates have shown to strangers has often been made the admiring theme of the truy eller, and in consequence of which many mind have doubtless been conciliated in favor of this kine of establishment. As a lovus of entertainment w

March

SCHILLER'S SONG the Boston Acade Boston, Perkins &

" A good thing.

SAMUEL R. PLUM.
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Andrew Reed,

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BOSTON FEMALE

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In the cases of 125 patien

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A FARM FOR THE INSANS

The Joint Committee of

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said Hospital, to enable them land for the use of said Instit

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Institution, just submitted to

surprised to see how large

furnished from a farm.

Fresh Beef, lbs.

beese, Iba.

assumed in the Hospital,

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as supplied the last year in the

Fresh Boof, Ibs. 1
Veal, ibs. Matton and Lamb, Ibs. and 13 Qrs.
Fresh Pork, Ibs. Ham, Ibs.
Salt Pork, Ibs and 13 blis.
Salt Beef, Ibs. & 1 barrel, Smoked Beef, Ibs. Sausagas, Ibs.
Poultry,
Butter,
Lard,
Lard,
Cheesa Ibs.

Flour, including 19 bls. Rye, and 2 half bls. Buck-wheat,

200 barrels, core, corn meal & rye, bhis.

Wood, 401 cords, 5 feet and 4 is

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Eggs, Milk, quarts, Vinegar, barrels,

CESTER.

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## REVIVALS OF RELIGION.

The Paster of the Church in Pepperell, Mass. writes as follows to the Publisher of the Boston Recorder, under date of March 1, 1837.

PEPPERELL ACADEMY. This institution, since its establishment two years ago, has been twice visited by the special influence of the Holy Spirit. In the latter inyears ago, has been twice visited by the special influence of the Holy Spirit. In the latter instance, the displays of divine grace have been such as to demand special acknowledgment. On a Sabbath evening of last month, a number of young men, residing in the family of the Principal, Mr. Eldredge, after a season of religious or rather irreligious conversation in frincipal, But the fireligious conversation in their chamber, proposed to go down into the parlor, and hold a dispute with Mrs. Eldredge on the doctrine of universal salvation, Mr. E. being absent to attend a meeting in a remote neighborhood of the town. They went down, and announced to Mrs. E. their object. She and announced to Mrs. E. their object. Said declined controversy, but propounded to them a number of searching questions. When Mr. E. returned soon after, it was manifest to him, the solemnity on their countenances, that mething had touched the consciences of his upils. He entered into a plain and faithful oils. He entered into a plain and faithful versation with them, and had convincing evidence that the spirit of God was operating their minds. On Monday morning solemnity pervaded the school. Profe deep solemnity pervaded the school. Profes-sors seemed to enjoy unusual measures of the spirit of supplication, and spent their recesses in prayer and conversation with their impeni-tent associates. One after another of those, who had seemed most decided in their opposi-tion, was brought under conviction; and the whole academy, with very few exceptions, soon became deeply interested, either as pro-fessors, converts or inquirers. During the last fortnight of the term, from fifteen to twenty

expressed hope in Christ.

Although the revival appeared to commence thus suddenly, it is now evident, on a review that the way had been preparing for it, in the providence of God, for several weeks. The providence of God, for several death of a young lady in the immediate vicini-ty, who retired at night in perfect health, and was found a corpse in her bed in the morning. was found a corpse in her bed in the morning, made a deep impression upon the young ladies in Mrs. Eldredge's department. Professors, among them several beneficiaries of the American Education Society, had felt great anxiet for the conversion of their impenitent fellow students, and had held deeply interesting prayer meetings; and the testimony of some of the converts now is, that for some time, their minds had been ill at ease.

This institution had its origin in a powerful

and long continued revival enjoyed was the prayer of its friends, the under its instructions many youth might b brought into the kingdom and induced to labo for the salvation of the A good proportion of the converts, both in the former and recent revival, are in a course of preparation for the ministry; and some, it is probable, will become heralds of the cross to

REVIVAL IN S. SCHOOL, So. AMHERST. Ms. The writer of this article commenced his bors in the South Parish in Amherst, Mass. the first Sabbath of June, 1936. About for weeks previous to this time, they dismissed their former minister, and the state of religion, both in the church and congregation was con-

sidered extremely low.

The Sabbath School was opened in May with prospects-as may well b supposed u der such circumstances—not the most encouraging. It commenced with a little more than
one handred in all, and gradually increased till
it numbered about one hundred and fifty.

Nothing of special interest occurred till the
greend or third week in June, when it was

week in June, when it was found that several young ladies in the Sabbath School, were under the awakening influences of the Holy Spirit. From this time, greater solemnity was manifest than usual throughout the congregation. The third service on the Sabbath, held at the hall, became so crowded that it was found necessary to repair to the meetinghouse. Meetings for prayer, also, on week days, assumed a very different appearance, being full and solemn. Under these circumstances, a meeting for religious inquiry was appointed, and was held weekly for several months with year ensemble. months, with very encouraging prospects. Those already alluded to, and who were first awakened, soon found joy and peace in sub-mitting to God, and putting their trust in the Redeemer of lost men. Others were co victed from week to week, and heard to inquire,
"What shall we do to be saved?" Although
the work was remarkable for its stillness, having no appearance either of the "whirlwind" or the "earthquake" attending it, still it went forward, with all the marks of its being a genuine revival of religion, till about thirty, in t judgment of Christian charity, were broug perfully to submit themselves to the Prince Peace. These, with only two or three exeptions, were all members of the Sabbath School, and from twelve to twenty years old. of the whole number belonging the parish, have already united with the church. and others, it is hoped, will soon be convinced that it is both a duty and a privilege, to "sub-scribe with their hand unto the Lord, and sir-

name themselves by the name of Israel. Amherst, Jan. 1887. L. A. Sporford.

PEARL STREET CHURCH, BUFFALO.-We commenced religious exercises about the first of January and continued them about four weeks. We commonly had a prayer restrict. only had a prayer meeting, a meeting for conversation, in the evening or a meeting for conversation, in the evening.

Owing to peculiar providences, some of the church were unable to give their attendance, or unit with their brethren in this effort. Others did not appear to be particularly revived, yet a considerable number were awakened, and acconsiderable number were awakened, his tive and prayerful. The meeting had prayer the man the fore there was man number were awakened, and acessed but a few days, before there was mark-l evidence of the presence of the eternal Spirit bis convincing and converting power. Alin his convincing vening there were new cases of ad what was unusual in the history of revivals, most of those convicted, gave evidence, in a short time, of conversion. I have never seen such an apparent readiness to yield the controversy at once, as was exhibited throughout. Br. Hopkins, pastor of a church in Ohio, and Br. Cowles, pastor of the church in Ohio, and Br. Cowles, pastor of the church in Ellicottville, assisted several days each in the course of the meetings. Their labors were highly acceptable and useful. About 30 adults were subjects, as we hope, of this work of grace. Nearly the same number of children connected with the Sabbath School appear well. e Sabbath School is still in a revival state, settings for the children are held separately from the congregation, every Sabbath morning in the basement, at the same time that services are held in the church above. An individual well qualified to instruct children, preaches to them qualified to instruct children, preaches to them regularly. He has a large, attentive, and interesting congregation of children, having their own choice, and contributing to the support of the gospel among themselves. The presence of God is manifest among them from Sabbath to Sabbath, and perhaps there is not in the city an adult congregation so uniformly serious and attentive. The experiment of preaching to children in their distinctive character, in language dren in their distinctive character, in language adapted to their age and capacity, has proved so far successful beyond our strongest anticipa-

same number of children who give evidence of conversion, have been gathered together, and entered into covenant with God and each other, and are considered under the especial care and instruction of the church; though not yet admitted-to all its ordinances. We though this course better than a hasty admission to the Lord's table.

John C. Lond, Pastor.

BUFFALO .- The meetings in the Free Church this city, still continue, and are at with much interest,

REVIVAL IN WESTFIELD, CHAU. Co .- A pro tracted meeting has been some days in progress at this place. From a letter just received by that this place. From a letter just received the editor of the Spectator, we learn that the meeting is attended with great interest and power. More than one hundred are inquiring the solution of the saved. A number power. More than one hundred are inquiring what they shall do to be saved. A number have hopefully submitted to Christ. Christians are greatly humbled and refreshed.

NEW YORK .- In this city, the state of the Bap tist churches is increasing in interest. We last Sabbath witnessed the baptism of fourteen per-sons, of whom eight were received into the Mulberry street church, and six into the West church. In each of these congregations there are others who indulge hope, and many who are inquiring. In the Staunton street church and the South church, there are reckoned upwards of twenty candidates each, while in some other churches it is boped that their "blossom of expectation may "not go up as dust."

[American Baptist.

From the Dover, N. H. Morning Star, a Free Will

Baptiat paper, of March 1.

From Brother Cyrus Latham. "Pough-keepsie, N. Y. Feb. 13, 1837. This is the 41st day of a protracted meeting in the 2d Presbyterian church. On an average 10 each day have obtained hopes that they have passed from death unto life. One week ago yesterday 136 of the converts were added to the church—on Wadnesday has 50. yeaterlay 84. The work Wednesday last 60; yesterday 34. The work still goes on. Meetings are held in most of the churches every evening. From 40 to 60 have been added to the Methodist church, and some

to other churches.

In Westmoreland, this state, it is believed that more than 60 have obtained hopes within a short time, 28 of whom are young men. Christians and young converts are much engaged. Many children of pious parents have been con-

In Mansfield, Mass. 43 persons have recently given good evidence of a change of heart. The good work is still going on, and considerable numbers distinguish themselves as inquirers after truth in almost every meeting. The work began in a protracted meeting. In Sturbridge, Mass. God's people are wit-nessing a revival. Backsliders have been re-

claimed, and about 20 are rejoicing in the jour's love for the first tin

On Chatham circuit, Mass. more than one hundred have professed religion, and 90 have joined the Methodist church."

### BOSTON RECORDER.

### Friday, March 10, 1837.

SABBATH SCHOOLS.

The church of Christ is engaged in a mighty er prise, looking forward to nothing less than the entire revolution of the world. In this enterprise a great variety of means and agents are to be employed. Christians, must be brought to feel that this is the great object for which they live; and that their substance is at the command of Christ whenever needed to promote it. Individuals must be trained up, to fill every de- is indeed the duty of every parent to impart religious partment of personal effort connected with it. It is in this view of the responsibilities of the church to the world, that the Sabbath School assumes its chief inportance. It is here that habits of feeling and action are to be formed which are to give character to the church. Here are to be trained up the future ministers of the gospel, missionaries, teachers, and other agents employed in carrying forward the great enter orise of the world's conversion. Do not Sabbath schools, then, demand the fostering care of the church? Can there be any thing in the parochial duties of min isters of greater importance than this? Ought they not to take a special interest in this work, and to feel that they are personally responsible for its successful prosecution? Can Christians of mature age, while in health, be excused from engaging in it? Ought there not to be more concentration of effort upon this point Ought not parents especially to feel their obligation t co-operate with the teachers of their children? Can they do this without becoming acquainted with the teachers, praying with and for them, and aiding them with their counsel and sympathy, and with their efforts to secure thorough preparation, and to carry out the impression of the Sabbath through the week ?

### " WHY SHOULD I BE A SABBATH SCHOOL TEACHER?"

This is certainly an inquiry which every professed disciple of Jesus, not already engaged in this work, al duty, we will give a few reasons why we think every Christian, of suitable qualifications, ought to enlist in the work of Sabbath School instruction, unless he can furnish an excuse with which he would be willing to stand before the judgment seat of Christ.

1. The spirit of the last command of Christ, requires that his followers should embrace every opportunity in their power to bring others to a saving knowledge of himself. The Sabbath School furnishes such an opportunity. Here is an interesting group of persons at a tender age, manifesting by their very presence, an encouraging spirit of inquiry. Who that loves the Saviour would not desire to be engaged in directing their young hearts to him? The letter, also, of the command requires it. It was given to the church; and therefore every individual member must feel it to be a personal duty to do all he can for its complete accomplishment. Here is an opportunity of raising up laborers to be employed in the great work of the world's conversion. The teacher, who is instrumental in the conversion of one soul in the Sabbath School, may, through him, preach the gospel to thou-

eands of perishing beathen 2. Your help is needed. Our schools are suffering for the want of faithful and efficient teachers. And there is scarce a city, village or neighborhood in our land, where there are not many children, destitute of religious instruction, who might, with suitable exertions; be gathered into these schools. In many places there are multitudes, whose moral and religious condition ought to call forth the sighs and tears and efforts of every Christian, both on their own account, and for the future prospects of our country. If you suffer them to grow up, without any effort to bring them to a knowledge of the truth, how will you answer when called to give account of your endeavors to "preach the gospel to every creature?"

3. You ought to engage in this work for the benefit of your own soul. The promise of God is sure, " He that watereth, shall be watered also himself:" and thousands of Sabbath School teachers can testify to its truth, from their own experience. The way to We have received into the church about 25 to be actively engaged in direct efforts to benefit the keep the flame of piety barning in our own hearts, is

" The way of transgressors is hard." We think then, that every Christian is bound to inquire, not " Is it my duty to be a Sabbath School teacher?" but " can I be excused from this duty?" OBJECTIONS AND EXCUSES ANSWERED.

1. "I am not capable of teaching." This may b some cases, a valid objection; for the blind cannot lead the blind. Yet, very few persons of mature age can long innocently avail themselves of such an ex cuse. They have the means of qualifying themselve and they are bound to do it, not only for the good of others, but for their own benefit. But, people are not always conscious of their own powers. Even so great a man as Moses, made this excuse, when called of God to deliver his people from bondage. It is not great talents that are needed in this work; but an industrious, persevering, and faithful use of ordinary talents and common acquirements. Neither is a man's usefulness always to be measured by his talents It is the patient, persevering, and laborious, rather than the great and brilliant, who do most for the benefit of the human race. A person of humble atta ments, with fervent piety, may be eminently useful, in this department of Christian effort; and his mind will grow, and his heart be made better by the exer-But the individual who has but one talent will be held responsible for its use, equally with the one who has ten. Let him beware how he buries it in the earth.

2. " I need the time for reading, devotion and per onal improvement." But, we are required to be like our Master, who said, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE:" and to "Look not very man on his own things, but every man also on the things of others." In looking for the path of duty. we are not to inquire what will best please ourselves. but what will best promote the glory of God and the good of our fellow creatures. However, they are greatly mistaken, who suppo-

that any personal improvement is lost, by engaging in the Sabbath School. There is no way in which can become so well acquainted with science, as by eaching it to others; and the same principle applies to Scripture truth. The obligation the Sabbath School teacher feels to his class, operates as a stimulus to tudy; mind is quickened by contact with mind; and hought is elicited by the effort to remove difficulties n the mind of the learner. The same time spent reading, would not be equally beneficial to the teach uself. And as to devotion, it is indeed indispensable that much time should be spent in commun with God, especially on the Sabbath. But, even for this purpose, the example of our Lord does not justify us in taking the time which might be spent in doing good to the souls of others. While the multitudes were willing to listen, and eager for instruction, he continued to preach, till his friends thought him beside himself. These exhausting labors, he followed from day to day; while, on the approach of evening. he would retire to the mountains, and there pour out his full soul before God, continuing sometimes all night while before day, and retiring to the mountains, that he might be prepared by this heavenly converse, for the days after, one of them said to the other, "Well labors of the day. O that Christians would imbibe brother C., how did you enjoy the season of prayer ore of his spirit, and imitate more his example; what the other night?" "O, very much," said he. wonders they might accomplish in his name

portunity of doing daily; and this he will do, if he obeys the requirements of God's word. But there are multitudes of children who have no Christian parents to teach them the way of life. Has he no duty to them? And can be not take his own children with him to the Sabbath School, so that these destitute children may share their benefit? May not this ex cuse also be traced to a secret feeling of selfishness?

4. "I have tried it, and never could succeed in getting the children interested." But did you firs get interested yourself? If not, all attempts to create an interest in their minds must fail of course. Have you studied and prayed over the Scripture lessons? Have you felt an affectionate interest in the immortal well being of your class? Have you attended regularly and punctually? Have you endeavored to secure their affection and confidence? Have you visited them, and conversed individually with access to every mind. He enters family after family, them in private? No doubt, if you have failed to interest your class, it has been your own fault; and therefore your excuse is of no value.

Many other excuses are heard, in the mouths of professing Christians, for neglecting this work; many of which, upon examination, will be found to resolve We have room to pursue the subject no farther; but collects his thoughts, shuts his eyes and heart on the would entreat every one who is not engaged in the rewish to examine the subject, with reference to person- before God, in his closet, and examine the question of serve, with what a glow of holy gratitude he thanks duty in the light of the judgment day.

In every age of the church, there have been seasons pure, spiritual, steadfast, prayerful and benevolent of general and great attention to the subject of reli- with what fervency he pleads that inquiring sinners ement is marked with the revival of the Christian graces in the hearts of God's children, with and made heirs of an eternal weight of glory! See fervent spirit of prayer. And, wherever such a state of his flock, to lay them on the bosom of the great of things exists, sinners will be awakened and con- Shepherd of Israel, who once said, "Suffer little thy salvation, and uphold me with thy free spirit. lively faith he intercedes for ministers and churches Then will I teach transgressors thy ways, and sin- abroad; for colleges and seminaries of learning; for ners shall be converted unto thee." This result, in the young and the aged; for men of business and inthough at all times inexcusable for neglecting to profane Sabbath breakers; for the great objects of teach transgressors " the ways of the Lord, yet, it is only when Christians feel this reviving that they are prepared to do it. When they lose their vivid sions of spiritual things; when an impeneapprehe able cloud seems to obscure their spiritual vision, their perceptions of divine truth are so obtuse, that they find it hardly possible to convey instruction to the minds of others; and their faith is so weak, that! their testimeny in favor of vital piety is enfeebled. Lamentable condition, indeed! Our Lord requires his followers to have their lamps always trimmed and heart of God, and bring down blessings in rich variethe foolish virgins! But, this is a guilty condition. The whole tenor of the Bible shows it. A state of strengthened, the wavering established, and the heavspiritual declension is there contemplated only as a enly minded filled with gratitude and joy. Sinners, state of odious departure from God; and Christians are spoken of as though it were expected that they and unfitness to appear before God, their final Judge. ligion, holy and devout feeling, heavenly affection, the children of the day: we are not of the night, nor the only man who has prayed with power. Such of darkness. Therefore let us not sleep, as do others; men were Daniel, Paul, Brainerd, Martyn, and Paybut let us watch and be sober." The righteous are son. I once heard Dr. Payson pray; and the impresrepresented as a tree of planted by the rivers of wa- sion of that prayer is fresh in my memory to the preter, that bringeth forth his fruit in his season; his leaf sent hour. I never knew any other man, who seemed

leanness upon our souls, is to live in the neglect of! living waters, so that he is not subject to the vicissi- | with such an all-subduing fervency for the church retades of the weather; but is expected to be always flourishing, and always bringing forth fruit. Would not this be a perpetual revival? Or, rather, such a constant continuance in well doing as would need no reviving; and as would bring forth fruit continually, by constant accessions to the fold of Christ. The latter is inseparably connected with the former; for the word of inspiration declares that, "as soon as Zion travailed, she brought forth ber children."

hoob I good

These golden seasons, are spiritual harvests; and they must greatly increase, both in power and duration before the great harvest of the world is brought in. So great and powerful are we taught to expect them to be, that "a nation shall be born in a day." But, how is it now? How has it been with the churches in this country for several years past? An examination and comparison of the statistics of the church and the world, even in this highly favored land, would doubtless startle even those that are "at ease in Zion." Let every one make the examination, first, as to what proportion the accessions in his own church, for a given period, have borne to the natural increase; second, let him extend this comparison, so as to clude all the inhabitants of his parish; and finally to the more destitute regions of our land; and what conviction will be forced upon him? Will he not find the world gaining ground upon the church? If so, how can the millennium appear, until a great change takes place, in the movements of the church?

TAKE HEED HOW YE HEAR."-Lu. 8: 18. "Faith cometh by hearing;" and therefore it is that this injunction of our Lord assumes such great importance. Preaching is the appointed means of grace, by which, above all others, sinners are to be onverted, and believers sanctified. It is God that speaks; though he condescends to send his messag by men of like passions with ourselves, that we may not be terrified at his presence. But they are ambas sadors of Christ, if they preach his gospel; and he has assured them that, " he that heareth you, heareth ne; and he that despiseth you, despiseth me." Take heed, therefore, how ye hear, and how ye regard the messengers of Christ. Beware of a fault-finding critical spirit, lest you despise and cast behind you God's truth, on account of the imperfections of th channel through which it reaches you. Ministers are indeed but "earthen vessels;" yet such vessels may ntain the richest dainties; and we are bound to re gard them on account of what they contain; to " es teem them very highly for their work's sake." N.

### PIETY IN THE MINISTRY.

In our last we gave the first part of an interesting lette

An illustration .- During my studies preparator for college, at Phillip's Academy, Andover, two young men were there, who were exceedingly depraved In view of their fearful guilt and danger, two of the in prayer. At other times, we find him rising a great pious students agreed to pray for them one night, three ours in succession, each in his own closet. A fer ter I had prayed about half an hour, I began to feel 3. "I have a family of children; and I feel it to be dull and sleepy. I rose from my knees, sat down, y duty to devote my time to their instruction." It and read a while in the Bible. I then knelt again, and continued in prayer, as I thought, about t minutes. I rose, and looking at my watch, foun my surprise that I had been engaged more than three The next day," continued he, "I felt so much of the presence of God, and had such a foretast of heavenly joys, that I was unable to look at my latin books." That beloved brother has now been, for years, a missionary on one of the islands of the Pacific ocean; and when such men place their feet on pagan shores we may well say, "how beautiful are the feet, &c.

Its influence on public duties .- Now follow the ardently pious minister into his family, and see how intensely the fire of devotion burns on his domestic altar; hear with what confidence he pleads with a covenant God for his beloved wife and children, and all under his care, that they may be vessels of mercy useful in time, and prepared for the blessedness heaven! And then, follow him in his parochial visits while he lifts up his heart to God for support, and for omforts the saint, warns the sinner, reads and explainthe Scriptures, and then kneels down and offers pray er, till heaven and earth seem blended, and all are made to feel that God is there!

Go with him now to the house of God, where th presence of Johovah fills him with awe, and every obthemselves into this, that they are not interested in it. ject awakens in his mind the purest devotion. He world, spreads forth his hands, and stands as the Lord's priest, between the living and the dead. Ob God for his mercies; with what deep contrition he confesses the sins of the congregation; with what boldness he pleads for the church, that it may be They have been called revivals, because their may be washed in redeeming blood, and that stupid sinners may be awakened from their guilty slumbers, clearer apprehensions of spiritual things, an increased with what parental tenderness he bears in the arms of lesire for the salvation of souls, and an earnest and faith and love, his Sabbath School, and the dear lambs David says, "Restore unto me the joys of children to come unto me, &c." Observe with what the mind of the Psalmist, followed of course. Al- fluence; for rulers and people; for infidel scoffers and Christian benevolence; for missionaries at home and abroad; and for a world of unpardoned sinners; rising higher and higher in the fervor of devotion, till the whole scene becomes one of deep, intense and thrilling interest, and all are made to feel, "Surely, this is one other than the house of God; this is the gate of heaven."

Pause now, and ask-has not ardent piety an influence on a minister's prayers? Will such prayers be lost? Never! They enter heaven, move the urning; yet, how often are they found asleep with ty. By them, the hypocrite in the church is made to tremble, the slumbering are awakened, the weak are too, are made to feel and tremble in view of their guilt would always furnish a living example of spiritual re- Nor is this a vision. It is sober reality. Thus have men lived and prayed. It is said of the persecuting weanedness from the world, and devotedness to their Mary, that she dreaded the prayers of John Kno Master's cause. "Ye are the children of light, and more than all the artillery of England. Knox is not adults as the result of these efforts. About the souls of others; and the way to bring darkness and also shall not wither." His root strikes deep by the to approach so near to the great God, and intercede

deemed by the tears and blood of his well beloved Son, and for thoughtless, hardened sinners rushing impetuously down to the world of death. And, with what deep humility and heavenly fervor did Brainerd is not necessary to dig for them and fetch then often pray, in his cheerless log cabin, and amid his little circle of pious Indiana! how often was his otherwise comfortless abode, thus converted into the very thoughts and pious suggestions of the spiritual new anti-chamber of heaven! Such a flood of divine influence descended, that the stupid and benighted pagans were melted into penitence and love, as soon as they came within the sound of his voice. Martyn the light strikes the eye from every lumin prayed with an unction and a hallowed eloquence that It beholds the divine image every where. It has made even the heart of adamant in an Arab, feel. And, to say "where is he?" It can say, "where how may we suppose that Paul and Silus prayed, when the earth shook, and the prison doors opened. and the affrighted jailor fell trembling at their feet! They flow quickly to spiritual and holy the Daniel once prayed, and all heaven was in motion, and immediately an angel reached him, to assure him that his prayer was heard, and that the church for which he plead should soon be delivered from cap-

tivity. When, O when, will our churches be furnished the eminently spiritual mind of Archbishop Leisland with such pastors? Were all the ministers of Christ in our land thus holy, thus prayerful and devoted, how soon would our dying churches be revived, the your thoughts run this way, finding the meditafeeble become strong, and the strong become as giants! How soon would the wastes of Zion be re- heavenly thoughts, even while about your earthly g paired, and the desolations of many generations be re- ployments and refreshments. Make it your business. stored! How soon would the goings of Jehovah be heard in the tops of the mulberry trees; and the commune often with yourselves and with Go chariot of his power and love be seen rolling through less abroad and more within and more above; the land, with an all subduing energy! How soon by far the sweetest life. Beg of God to w would the valley of vision lose its dreariness, the dry bones be put in motion, and covered with flesh and comeliness, and multitudes now dead in sin, begin to touch from his hand will make them mount up sing the glad hosannas of the redeemed!

Yours respectfully, C. KIMBALL.

### RELIGIOUS ENJOYMENT.

Many seem entirely to forget, on this subject, the elation of cause and effect. Religious joy is a result, not an independent event. It is produced by the appropriate operation of moral laws. It is no miracle. will exist in any mind under the proper operation of those laws. Perversity only, of the mind itself, either by sin or physical arrangement, will prevent. And yet many seem to regard it as what they have scarce any more agency in, or control over, than they have in the operations of an earthquake. They expect some flash or other, as independent of themelves as that of the lightning, will kindle it in their besome. They wait for its arrival, as the sailor does the good humor of an adverse wind. They sigh over the death of religious pleasures in their hearts; they bewail their departed spiritual joys, and wonder the enjoyments of which they hear & read, are not theirs, and hope and wait for their arrival. And all this while they are regarding this religious happiness, not as an effect of causes in which they have any agency. ut one independent of themselves and far removed from all connexion with personal effort. Hence they sigh on, and lay out their strength in bewailing, but

thing to attain that whose absence they lament. This disrespect to the laws of the moral world ist as absurd as similar treatment of those of the tural. Look yonder, thou joyless disciple! There one mourning the sorrows of unsatisfied hunger. Refreshing food meets his eye, is within reach, and his disposal. Yet he sighs on leaving it untouched. You wonder, scorn perhaps. Softly brother. He a pleasure of yoursell. That is your image. Yo ourn the absence of spiritual joys. But they are within your reach. They abound on every hand. They might come streaming in upon you from every quarter. Just use the agency that such results ding to the laws of mind demand, and "the shadow of death shall be turned into the morning. There is no dispensation of the Spirit, no divine ager hat takes this matter so out of your hands, as to make void your agency, as to leave you inactive and irre

For the sake of a closer illustration and a firme trasp upon your conscience, we will give a specific lirection. Perform with unshrinking promptness any articular duty, which conscience declares to be now eglected. A little self reflection will start, perhaps ich such game as this, out of the darkness of fo getfulness. Pursue it. One duty done, your vision rill be clearer to behold another. Go on. Each step you thus take is toward " the delectable moun-

"But this will break up my long accustomed habits. will change the whole current of my life." Very well. It was because your course of life was wrong at you walked in gloom and darkness, spending vain sighs for joys which could not be yours, while living thus, without the destruction of the harmony and order of God's moral government. Be it, that the above prescription will change the habits of life. Eternal y ensue if they are not changed. changed, and conformed to God's holy will, "then shall thy light rise in obscurity and thy darkness be as the noon day. And the Lord shall guide thee continually and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden and like a spring of water whose waters fail not."

THE INQUIRER FURTHER ADVISED. That family altar. It was overthrown, you know, some months since in a hurricane of worldliness. You thought some of your temporal interests would go down, if your family altar did not, and as the in cense of that was not as savory as the incense of gain, it must fall. So gain stood and godliness fell! You said you had some desires that Zion should b

in a better state in your community. That fallen altar is one of the signs of its desolate condition. It proclaims a fallen heart! It declares the power of worldliness. What an energy for evil that agent must have, which can prostrate so solemn, so sacred, so precious an institution as domestic worship! With what power it must have palsied your moral feelings before you threw that altar into the dust! If the clock had fallen and dashed to atoms its beau

tiful face, or an overthrown table had laid your crockery in ruins, you could not have witnessed either caamity without a pang. But there is the fallen family altar, and it has lain in ruins months, but there is not a tear. A tear, a pang at the sight? Nay, your own hand did it. It was an act of choice! But you would have Zion put on her beautiful gar-

ments. The fallen altar then, look at it, set it up. And when you have set it up again, and offered sweeter incense, in penitence and love, than ever yet was offered on it, see to it that it STANDS. There are family altars that stand up only long

ough to offer incense once a day, and some are up- can cheerfully commend it to the public favor. A. right only once a week; are prostrate every day but the Sabbath. But, rather, do you offer sacrifice on yours often enough to keep it constantly warm. Never, no never let the fire go out. And if it burns there you will always have the fire of devotion within you. And you can help others re-erect their fallen piled from the Eighteenth Edition of the "converaltars. And thus you may restore beauty to Zion and tional phrases " of Bellenger. We are moreover ex-"the garment of praise for the spirit of heaviness."

H. ceedingly well pleased with its mechanical corrections.

A.

### A SPIRITUAL MIND

Sweet and refreshing thoughts of God enter es into such a mind. It is a pure spring, whose we come bubbling and sparkling up of their own accord. I with laborious effort. And as the waters of a foun tain go forth to fertilize the ground, so do the serior flow forth to enrich other hearts.

It is no task for such a mind to think of Go. Thoughts of Him come into it from all his work. Every thing below sends its thoughts above It has not to drag its meditations back from the They revert to them, when present need and occupancy with the world is over, as the dividwaves return to smoothness again after the passion

We have the exhortation to this attainment "Consider yourselves, my brethren, and tra selves into your own hearts, whether often in a God sweet to you. You might entertain divine an to learn more of this wisdom; call in commune often with yourselves and with Godyour hearts, when you find them heavy and doll need much pulling and hauling from your hand

### NEW PUBLICATIONS.

THE YOUNG MAN'S AID .- Some of the sheets of this forthcoming work from the pen of R. H. WINSLOW of this city, have fallen into our hand and claim a passing notice. With many, the name the author will be a sufficient recommendation to a work, designed to aid the "young man" in the fe mation of his character for usefulness and success business. A cursory glance at the pages before warrants us to say that the reputation already formed by the author, will be fully sustained in the present production. And we sincerely congratulat readers that one whose congregation is compo chiefly of the young-whose int has been so free and unconstrained-whose labor among them have been so successful as well as abus has been led to embody the results of his studie and watchings and prayers for their improvemen volume that may and ought to find its way into it library of every young man in the land. Posmay give a more extended notice of this work her after. We only add that the mechanical execution worthy of the Press from which it issues-that of K. Hitchcook.

A Help to professing Christians in judging of the spiritual state and growth in Grace. By Res John Barr.

It is very probable that this Treatise has been not ed already in some past volume of the Recorder-b it has escaped our recollection. It was published Edinburgh in 1830, and reprinted by Perkins and Marvin of this city, in 1831. We purchased it a few weeks since, on no other recommendation than utle, and with a view to aid a particular friend in se tling the " Great Question," " Am I His, or am

We have read it with unmingled approbation easure-and regard it as one of the best volum that has issued from the press for many years, on perimental religion. It deserves, and will richly t ard the diligent perusal of every Christian-espe if his mind be awaked in some measure to the measurable importance of the subject, in applicat himself. It discusses the following topics, viz. tl duty and importance of knowing our religi ter-directions for solf-examination-false marks for quently mistaken as evidences of a gracious stategenuine evidences of saving grace—address to the ssurance of salvation-nature and properties growth in grace-evidences of growth in grace-his drances of growth in grace, and symptoms of spiritua decline-means of promoting growth in grace-and

advantages of growth in grace.

The discussion is conducted throughout, with great almness, clearness, earnestness, and discrimin Of course, the subject admits of no originality thought, and there is no attempt at originality of e pression; all is simple, plain, and well adapted every understanding; vet dignified and enliv well selected illustrations. It is worthy of a place in overy minister's library; and should it find its way nto the library of every Christian p hardly fail to contribute greatly to a minister's usefulness, among his people.

The time has never been, we venture to say, when books of this character were more needed-or, when the subject here discussed, required to be more fully and urgently brought before our churches. The rela gion of "experience" is in danger of being swallowed up in the religion of "action," and as soon as Christians settle down on the persuasion that they may safely neglect their hearts, while they are labori for the salvation of the world, they are caught in snare of the devil, and will soon be led captive by him at his will. There is no safety to Zion, nor to the individual believer, but in keeping the heart with all diligence. Fourth Experiment of Living. Living without means. Otis, Broaders & Co. Boston, 1837, pp.58.

The subject of this Tract was suggested by the highly popular and useful work, entitled, "Three experiments of living." It is attractive, at least. portraiture of folly and vice not to be conte without mingled indignation and disgust. "The aim of the author has been to sketch character," not " satirize or portray any one person, living or dead. Had not the narrative been true to facts, such a disclaimer had been unnecessary.

PROGRESSIVE EXERCISES IN BOOK KEEPING, by Single and Double Entry, Designed to furnish the Single and Double Entry, Designed to turned use Scholars in Common Schools an interesting and useful mode of applying their knowledge of Per-manship and Arithmetic. Also, to afford to Far-mers and Mechanics an easy mode of acquiring a knowledge of the important branch. By James II. Coffin, principal of the Fellenburg Academy, Green-field, Mass. A. Phelps; and Boston, Crocker & Brewster, 1836, Svo. pp. 84.

Next to Foster's, the best system of Book Keeping we have seen, especially for common schools. CONVERSATIONAL PHRASES AND DIALOGUES,

for French and English. J Co. 1837, 18mo. pp. 121. The popularity of this little work in France entitles it, at least, to a considerate examination. It is com-

Amount expended for other are s, other kinds of fuel than wood From the large proportional

ach articles as a farm produces, see Legislative Document of the letts, No. 15. December, 1636. RITUAL MIND. ng thoughts of God enter easily arkling up of their own accord. It lig for them and fetch them up . And as the waters of a foun-ize the ground, so do the serious

suggestions of the spiritual mind other hearts. ome into it from all his works, as eye from every luminous object, e image every where. It has not It can say, "where is he below sends its thoughts above. neditations back from the world. to spiritual and holy thomes. when present need and lawful world is over, as the divided ness again after the passing

nal mind of Archbishop Leighton; s, my brethren, and trace yourhearts, whether often in a day way, finding the meditation of on might entertain divine and en while about your earthly emwisdom: call in your hearts; yourselves and with God: be life. Beg of God to wind up a find them heavy and dull, and d hauling from your hand. A will make them mount up easily

### UBLICATIONS.

AN's AID .- Some of the first ing work from the pen of Rev city, have fallen into our hands. otice. With many, the name of afficient recommendation to any the "young man" in the for-for usefulness and success in glance at the pages before us. he reputation already formed fully sustained in the present sincerely congratulate our se congregation is composed whose intercourse with then d unconstrained—whose labors so successful as well as abunbody the results of the ers for their improvement in a ody the results of his studies ought to find its way into the nan in the land. Possibly we ed notice of this work here-

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CIAES IN BOOK KEEPING, by Intry, Designed to farnish the in Schools an interesting and lying their knowledge of Pen-netic. Also, to afford to Far-Also, to afford to Farin easy mode of acquiring a portant branch. By James H. a Fellenburg Academy. Green-lps; and Boston, Crocker &

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little work in France entitles examination. It is comh Edition of the " conversanger. We are moreover exith its mechanical correct-

Schiller's Song of the Bell. Translated for the Boston Academy of Music. By S. A. Eliot. Boston, Perkins & Marvin, 1837.

and political economy of the following remarks, from nexton a promising one, because the expected queen is, a Protestant, without great wealth, or entangling political alliances.—Star in the East.

Fanaticism, Intemperance, Loss of Property, Faiture and perplexity in Business, Parental abuse,	\$ 47 } 8	Fright or Alarm, Wound on the Head, Unknown, Masturbation, Hard Study and ? Mental Labor, §	3
Religious Excitement, Religious Perplexity and Anxiety, Indulgence of Temper, Disappointed Affection, Fear of Poverty, Jealousy, Paralysis,	5 5 8 6 2 3	Disappointed Ambition, Ill Health, Family Trouble, and Domestic Afflictions, Epilepsy, Puerperel, Repelled Eruption,	31

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Wood, 401 cords, 5 feet at	nd 4 inches.	1850	

the Boston Academy of Music. By S. A. Eliot. Boston, Perkins & Marvin, 1837.

"A good thing, well applied." We need not say more—we need not, to those who read it. A. SAMUEL R. PLUMBE; An authentic Memoir of a Child; in a series of Letters to a Child. By Rev. ANDREW REED, D. D. From the London Edition. Boston: Mass. S. S. Society, 1837.

This is a sweet little thing. It is the memoir of a remarkable little boy, who became pious at the age of eight years; and for the remaining three years of his life, though constantly afflicted, exercised a patience and resignation indicative of mature Christian character. He also manifested the intelligence of riper years. The book is written in a simple, sprightly strain; and the author has shown how a great mind may adapt itself to the narrow circle of a child's ideas.

The FAMILY MEMORIAL; or a Father's Tribute to the Memory of four children. By Stephen Morell. From the London Edition. Beston: Mass. S. S. Society.

This is an interesting account of the happy deaths of four of the author's children; with appropriate reflections. It is good to look into the "chamber where the good man meets his fate;" and it may emphatically be said of the subjects of this little memorial, "These all died in faith," Such scenes bring death

## 1995 A R. C. B. D. B. C. B. D. B. E. C. B. E. C. B. D. B. E. C. B. E. C.

PROSPECTUS
Of Stories from Real Life.

This entire and decided approbation with
little volume from "There Expens
Livino," (very recovery published) has been re
Boston and vicinity, her beginned the published
new edition of it, as the first

PROSPECTUS

No. 11 ..... Vol

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A Missionary lear

It is with pain that I !

"It is with pain that I k ted a separation from my hoped to spend many ples the confidence, affection my church; or, if soon cal in the silence of the grave whom I have been instruc-

e knowledge of the trut he the will of God,

O Sir! you caunot imagave felt during the last the future, perhaps speed on of this church. I fe

Can I leave this people to error of the wicked, to stu no more? Must they be lottines have I said "No!" with my own hands! I will I will leave them; I cannot But the die is east. I shored. I commend the word of his grace. He withem.

em. Although I must soon

m, will not your society them? I may not die s. But I may, I ought ir favor. They have co

eir favor. They have c their ability, to my sup-illing. Some have gone

villing. Some have gone But some who are not proposider their property the

s having dominion over to orget my church. They wan soul. Most gladly wu soul. Most gladly be spent for them."

REMARK

1. Were similar feeling

aurches universally prev ustors, they would soon ey now are, and we shou mourn over frequent dis uses, the separation of a unavoidable. But such

an is often supposed; and solution of the serpent and we would commonly prev 2. No feeble church will

hout the assiduous atten fectionate pastor. Those this study, and prove ither can be neglect the free social intercourse w

e peril of all success. Hings to all men. He must as a minister of God indend, as a neighbor, as a b

tion to those that are "

t towards all the comm

loof from a man because he nuniversalist, or an infide alutary influence over that ways meet him as a friend

MINISTERIAL SUPP The principle on which the ters is fixed, neither ju Mr. Editor,-It is gener Minister has a salary whi gid economy will enable hi bring the two ends of the all that is implied in living to matter how wealthy his

matter how parsimonio matter now parsimonious as they are able to accumulate they are bound with the more than the more th

action under the old dispe cal priesthood were allow ed on the income of the p

rge, their income, or me roportionably large. But, we under a new, a milder d. d. But in what respect is

spensation in which Goo rden from off the people, rting the ministry; and

orting the ministry; and, ose who minister at the obliged to devote their t inister to the people in ho ibastence, while the peo-

e in luxury; and, ac d thousands a year?

lieve that it would.

y on this subject, which wharge God with inequality namifestly be the case on the am again asked; Is not the tork? Is he not called up hrist to make sacrifices for tot called upon to be who God-to give up the world; reward in heaven? All this

om contending for nothing ster have a support which lo this, and it is all I ask. But if it is supposed that, minister is more strongly men, the supposition is fall

en, the supposition is fal hich Christ has establishe es equally to minister

allows the people to accumula may be, pro age a right to call their or may be, pro age a right to call their or minister. The truth is, how mee law on this subject, both people. On this point I have ion of believing that all CI heory. But custom allows a of action. For while, by co a regarded perfectly proper honest industry, to accumulate a partion in store for fut ster's salary is graduated on parely enough to support hear. This estimate is often dight change of circumstance.

ourtesy due to a fellow im every act of kindness e will heap coals of fire

ded and rent in pieces. Can I leave this people

HOME MIS

### POETRY.

For the Boston Recorder.
HYMN FOR SICKNESS. This life, with all its thousand ties,
Is but a loan from Thee,
Our God, whose goodness gilds the skies,
Whose power controls the sea. Thine are its early joys that spring Like flowers, where'er we t And thine, its later comforts too, When brighter hopes are fled. Thou Maker of this curious frame, Who know'st its every pain, And bidd'st its broken wheels roll on When man's weak help is vain,-Still plainly as thy might is seen, Thy blest compassions shine, o would we peaceful rest our souls Upon thine arm divine,— And clinging to our Saviour's cross, Supported by his love, Pass through this changeful life below,

ess life above.

Hartford, 1837.

HYMN, Composed by a Young Lady of Westboro', and sung at the Installation of Rev. C. B. KITTREDGE, February 8, 1837. Heavenly Shepherd! thou hast left us, Fairer pastures to prepare; but though gone, thou'st not bereft us Of a Shepherd's fostering care : Thou hast given us Pastors to conduct us there. Heavenly Shepherd! we have wander'd From the path thy footsteps trod; But we trust thou now hast given us One to lead us back to God. May we listen-may we follow, Till we find the upward road. On our Paster pour thy Spirit, Give him courage, meekness, love, Make him dauntless as the lion, Mild and gentle as the dove,-Uttering warning—breathing comfort, Filled with wisdom from above. Long may be continue with us,

Blest and blessing—loving, lov'd,

Strength ning those who love the Saviour, Strength ning those who love the Saviou Winning those his love ne'er prov'd, To that fountain,
Where their guilt may be remov'd. Travels.

### From the New York Observer DR. HUMPHREY'S TOUR .-- NO. 47.

Intemperance in Ireland.

A few more facts and estimates I feel bound to mention, before I dismiss this painful topic; but I have not time to classify them. Private, or illicit distillation, works immense mischief, especially among the low Irish, by reducing the

say, one to every 22 1-2 families. In Claremorris, with a population of 800, there were 50 licensed shops, besides 'shibeen, or unlicensed houses round about.' Indeed, the alarming fact connot be concealed, that within the last few years, there has been a great increase of licenses throughout Ireland; and it appears, from testimony now before me, that no disqualification is so great, as to deprive any resolute Irishman of this diabolical privilege of murdering as many of the king's liege subjects as he can, to increase the received me, that he attempted to prevent a man from getting his license renewed, who had, in one of

without preparing themselves. I will engage, they had taken two or three glasses of whiskey a man, whatever more they might have drunk.

a man, whatever more usey fingal man, whatever more usey fingal man, and a single distillery was mentioned before the Committee of the House of Commons, which pays a duty of sixly thousand pounds a year to the government! In Waterford, with a population of 28,000, there were, in 1834, 199 whislation of 28,000, there were, in 1834, 198 whisky shops, and a great many more applications for license were to be made, at the next quarter sessions. The duties paid at the Excise office in that town, amounted to one thousand pounds a week; and about two thirds of the liquor is consumed there. That is, 28,000 people pay in duties on what they drink, (to say nothing of the original cost of the spirits,) £35,000 per annum, which is nearly seven dollars and a half a head, including children!

'Thursdays and Sundays,' said a young man at a late temperance meeting in Irelund, 'were,

at a late temperance meeting in Irelund, 'were, when I was a boy, punch days, in my family, if we were good children; if not, the withholding the usual glass, marked the displeasure of those whom we loved most in the world.' The those whom we loved most in the world. The case of a single workman in Dublin was mentioned to the Committee, who carns from 30 to 40 shillings a week, and drinks it all up; and parallel cases might be found all over Ireland. What avail houses of industry, and orphan houses, and parish schools,' say the Edinburgh Reviewers, 'to mend the morals of the people in Dublin, when in one street, alone, there are Reviewers, 'to mend the morals of the people in Dublin, when in one street, alone, there are in Dublin, when in one street, alone, there are in Dublin, when in one street, alone, there are fifty-two houses licensed to sell spirits?' That a revenue derived from such a source, should be an object worthy of encouragement, it is impossible to believe,' says Carr, in his Stranger in Ireland. 'A government might as well impose a tax on coffins, and then inoculate all its subjects with the plague, to increase the revenue.' It is said, that in the vicinity of St. Stephen's Green, which is a respectable part of Dublin, 300 female servants resort to one whiskey establishment almost every Sabbath, instead of attending public worship. By act of Parliament, passed in August, 1833, public houses may be opened at two o'clock on the Lord's day, and remain open till eleven at night. Sixteen thousand pounds is thought to be a low Sixteen thousand pounds is thought to be a low Sixteen thousand pounds is thought to be a low estimate of what is paid for ardent spirits, per week, in Dublin:—and much more is sold on the Sabbath, than any other day of the week. 'I have remarked,' says Robert G. White, Esq. 'within the last few months, that I never saw so many people in a state of intoxication, as I have seen in the streets of Dublin of late. All days are bad, but the Sabbath is the worst. Drunkenness and its consequences, have brought at least four fifths of the inmates into the Mendicity Asylum of that city.'

at least four fifths of the immates into the Men-dicity Asylum of that city."

Dr. Adams, of Dublin, some time since ad-duced in proof of the awful prevalence of spirit drinking among the poor, that in serving soup, in the parish of Peters, in Dublin, it occurred to him one morning to ask some of the persons who came for the soup whether they had taken any spirits that day? He put the question to the first twenty, eighteen of whom neknowlboul have not time othered. Jish. Private, or illight distillation, works immense mischef, especially among the low Irish, by reducing the price of whickey and thus enabling thousands the price of whickey and thus enabling thousands have been priced of whickey and thus enabling thousands have been private along the price of whickey and thus enabling thousands have been private along the price of whickey and thus enabling thousands have been priced by the price of the price of the best informed friends of temperance, responsibly to the best informed friends of temperance, the price of the price of the best informed friends of temperance, the first the price of the price of

192 and in 1834, there were, 192-hat it is composed, with vary [1 finally. In College of the present properties of the control of the present properties of the control of the present properties of the

wealthy and enterprising citizens; for there would be a burst of public indignation, before which they could not stand a moment.

### Miscellany. INTERESTING INCIDENT.

Three or four years since the agent of the N. H. Domestic Miss. Soc. was obtaining life subscriptions for the Society in the town of H. After having obtained a few he called on Mr. P. a liberal man, who, though not a professor of religion was ready, without urging, to aid every benevolent object. The paper was presented, and he was left to act according to his own judgment. He was in debt, having a large sum to pay out as legacies from his father. sum to pay out as legacies from his father. But said he, if I knew what duty was, I would

But said he, if I knew what duty was, I would do it. He looked at the paper and laid it down; looked and laid it down again; but finally took his pen and signed his name, trusting to Providence to bear him through.

One portion of that legacy was to be paid to a brother then residing in a distant part of the country, a minister of the gospel; but who was not in need of more property. This brother came to the residence of the brother who owed the debt, on a visit. Through the mediation of a friend the subject of the legacy was brought the debt, on a visit. Through the mediation of a friend the subject of the legacy was brought forward. Name it not, said the minister, I care nothing about it; let us seek the salvation of the soul of my brother. No, said that friend, your brother says he must have this settled; it is a burden to him; it stands in the way of his good. Well, is my brother a good society man? is he ready to do good in the cause of our Saviour? Yes, was the answer. And then the preceding incident was described to him. Make out a paper; I am ready to sign any thing—even an acquittance of the whole. And he did it.

And his mind was balanced to this act of because or his beathan be to this act of because or his beathan beathan to the saviety.

And his mind was balanced to this act of be-nevolence to his brother, by the fact that he was so ready to do good and give when duty was so doubtful. Had he withholden in that one instance, he would probably have paid ten times the sum which he contributed for life membership. Trust in the Lord and do good, and verily thou shalt be fed.—N. H. Obs.

MINISTERIAL TEMPERANCE IN ENGLAND.—
The Rev. Dr. Codman in his late valuable and interesting work, entitled "A Narrative of a visit to England," mentions with proper censure the custom which has extensively prevailed among the Ministers of the Gospel in that country for many years past of retrieval to the vesty after. among the Ministers of the Gospel in that country for many years past of retiring to the vestry after the delivery of the sermon, and endeavoring to restore the physical energies, necessarily in some degree impaired by the duties of the pulpit, by partaking of stimulating drinks—a practice, which although it may be sanctioned by custom of long standing, is viewed by the enlightened friends of Temperance in the present age, as "more honored by the breach, than by the observance." This gentleman has lately received from a distinguished dissenting Minister in England, a letter, in which the following allusion is made to this subject, which must be exceedingly gratifying to his feelings:—

"I feel as much obliged by your reproofs.

THE Spring Term of this Institution will commence on the first Wednesday in April, and continue fourteen weeks. Tuttion in the English branches 50 cents, and in the Languages 60 cents per week, payable in advance for the term.

the Languages 60 cents per week, psyable in advance for the term.

Mr. Isaac Wetherhell, will remain in charge of the male and tennale departments, aided by a competent male and tennale departments, aided by a competent male and tennale departments, aided by a competent male and tennale assistant. From their acquaintance with the Principal, as a teacher, the Trustees seed the utmost confidence in the thorough instruction, and strict, though kind and indictious government of the school, and the attention paid to the morals, department and habits of the pupits. The course of strict entered in the solid branches of an English and Classical education; and the healthy and pleasant tocation of the institution, within half a mile of the Lowell Post Office in latitution, within half a mile of the Lowell Post Office indices it a psecularly desirable resort.

Lessons at the plane Forte, by an experienced teacher of Music, E dollars per quarter.

Hourd from \$1.50 to \$2.00 per week.

This Opposition of Course, Amos Blanch and Committee of the Trustees.

Lowell, March 3, 1837.

BERLIN ENGLISH SCHOOL. THE Principal of this Institution will receive a few more Boys from Boston and vicinity on the follow-Terms. For board, tuition, washing, mending, lights, &c. \$100 per year, payable quarterly.

&c. §100 per year, payable quarterly,
REFERSKORS. Dr. W. Fay and Mr. David Fosdick,
Charlestown—Rev. Mr. Blagden and Mr. Freeman Stow,
Boston.
Berlin, Feb. 20, 1837.
cow4w.

### FREE SCHOOL FOR BOYS.

FREE SCHOOL FOR BOYS.

A. P. Wells proposes to open a School for Boys, the on the 1st of March, distinct from his present one, the left his present one, the state of March, distinct from his present one, of a claim of the state of the stat

THE Summer Term in this Institution will commence on the first Monday in April, and continue twenty-two weeks without vacation. Miss ANN COPMAN is Principal of the Seminary, and will

### BERWICK ACADEMY.

THE Spring Term of this Institution will commence on Monday the 15th of March. Terrion, for the term of eleven weeks, \$4,00, with an additional charge of \$1,00 each, to those who study French. Board, in good families near the Academy from \$1,50 to \$2,00 per week.

\$2,00 per week.

Assistance has been engaged.

STEPHEN CHASE, Principal.

South Berwick, Me. Feb. 17, 1337.

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NEW BOOKS.

NEW BOOKS.

NEW BOOKS.

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I then resided in Providence, R. I. The pious, humened C. G. Babocck, who afterwards preached awhile at New Bedford, and died at Celebrook, Conn. 1817, was then a College. Having some difficulties to struggle with in acquiring an education, he nevaled himself of a little beam of olitain subscribers for, or it some way to circulate, Watts on the Mind. He called at my piace of husinessead on the recommendation of a Chistism friend, I had the

that I had not much precious time; my mit comparatively dormant, when at least a qua my existence might have been devoted to profit ing without interfering with my secular engage probably would have been an devoted, if I had acquainted with Watts on the Mind at an early my hie. Though on reading that work, I feet redeem the time I had lost, yet I have pourly The cultivation of the mind must begin early in complete.

I could wish, sir, that many young nen like Babeack would take it upon themselves to and leights.

tended in Dr. Ely's Phila cortland Mirror and Episcopa

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A correspondent in the Boston Christian Watch noticing Emerson's Watts on the Mind, remarks:

Franklin said that he who would attain to a good Emerson's that he was would attain to a good Emerson.

Minerals, Ores, Mines, &c. Examined.

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In another town in our belotter whose salary was found apport him, on this account n. The people, unwilling